

The ordena=

ke for all faythfull Chrystians
to leade a verruous and Godly
lyfe here in this vale of
miserie.

Translated out of Doutche into Eng-
lish by Anthony Scoloker.

Cl. Coz. vij. D

Let euerie one abyde in the calling toher
in he is called.

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To the christen Reader.



P'rule (good Chzisten reader the 1st to Timothe the seconde chapter / speaking of our great graund: 1. Tim. 2. mother Eve / who after that she was deceaued and iudoued vnto the transgression / brought forth death vppon all her posterité) declares / that to heale so great a wounde / and to appeare beautifullly in the eyes of the mightie Lorde whose dere sonne Iesus Chzist sayde. Father those that thou hast John. 17. geuen vnto me I will that where I am they be also with me / that they maye see my glozie. After the first rudiment of a Chzistian (the which is faith) iij waytyng virgins / ought to be attendaunt and seruiceable vnto him / that in this vale of miserie intēdeth to leade a perfect life / Loue holines and discretion. Under the which discretion (as it maye be gathered by the property of the Greke terme i that place) are compysed chastite / temperaunce / mo-

A ij deff

The ordenary

sophistoline desire and desire shame fastness / because all
these vertues are alwayes coherent ande
Joined to gether. And holines / like as she
requireth to flie fro all vice / so doth she re-
quire the exercise of all vertuous woakes
and doinges that procede effectually fro
faith / thowwe loue. That the name of
him maye be sanctified who sayde vnto
his father. I haue declared vnto the / thy
name. And will declare it / that the loue
wherewith thou hast loued me / maye be
Joan. 15. in them and I in them. Wherfore that by
loue / the duetie of all men from the los-
west to the highest maye be knownen from
the one to the other / reade ouer this lytle
booke / that (walkinge in the daungerous
patthes of this exile) thou mayest
knowe howe to be trained vnto
the mansyon place / prepared
vnto the rightuous that
neuer shall haue
ende.

¶ First.
Howe the Spirituall Prelates
 ought to vse the selues towar-
 des the Comune People.



B

Cholde, I sende you forth
 as shepe amonge wolues.
 Go ye your waye ande
 teach all nations and bap-
 tise them in the name of
 the father, and of the son-
 ne, and of the holighood.

Math. 10. 6

Math. 27. 6

And teache them

I iii **to kee**

The ordinary

to kepe all thinges / what soeuer I haue
commaunded you.

John. 15. b. Prea haue not chosen me / but I haue
Col. 1. a. chosen you / and ordeined you / that ye go /
and brynge forth frute.

John. 15. c. And ye shall beare me witnes / not ones
Act. 1. b. lie at Ierusalē / but also thzough oute the
and 2. b. lande of Iurp / and Samaria / and to the
bittermost coastes of the earth.

Joan. 20. c. Recepue the holyghoost. Whose syn-
nes soeuer ye remit / they are remitted vns
to them / ande whose synnes soeuer ye res-
taine / they are retained.

Mat. 18. b. Wercly I saie vnto you what soeuer
Math. 18. c. ye shall binde vppon earth / shalbe bounde
also in heauen / and what soeuer ye lowse
vppon earth / shalbe lowsed also in heauē.

Act. 20. b. Take hede vnto your selues / and to all
the flocke / amonge the whiche the holy-
ghoost hath set you to be Byshoppes / to
feede the congregation of God / whiche he
hath purchased with his owne bloude.

Ephel. 4. a. Iesus chyst which came downe from
heauen / ande is gone vp againe aboue all
heauens / to fulfyll all / hath set some to be
1. Cor. 12. a. Apostles / some to be Prophetes / some to
be

For all degrees.

be Euangelistes / some to be shepherdes
and teachers / wherby the saintes might
be coupled together / thozowe comē seru-
ce to the edefying of the body of Christ. A
Bishoppe must be blamelesse. The hus-
band of one wife sober / discrete / manerlie /
harberous / apte to teache / not geuē to mo-
che wine / no fyghter / not geuen to fylthy
titche / but gentle abhoyring stryfe / abhoy-
ring couetuousnes / and one that ruleth
his owne house honestlie / hauing obediēt
chilozen with all honestie. For yf he can
not rule his owne house / howe shall he ca-
re for the congregation of God?

1. Tim. 3. 2.

Leuit. 21. 6.

Ezec. 44. 3.

1. Cor. 7. 3.

The seruant of the lord ought not
to strue / but to be gentle vnto euerpe mā /
apte to teache / one that can forbear the
euill / one that can with mekenes enfor-
me them that resyst / if God at any tyme wyl
giue them repentaunce for to knowe the
trueth / and to turne againe from the snar-
re of the deuill / which are holden in pry-
son of hym / at his wyl.

2. Tim. 2. 2.

Gal. 6. 1.

Preach the woorde / be feruent be yt in
season or oute of season / Amproue / rebuke /
exhort wpth all longe sufferynge and doctrine.

2. Tim. 4. 2.

A uij trine.

The ordinary

trine. for the tyme wyl come, when they
shall not suffre whollome doctrine, but
after theyr owne lustes. shall they (whose
eares picke) get the an heape of teachers,
and shall turne theyr eares from the true
erly, and shalbe geuen vnto fables. But
watch thou in all thinges, suffer aduersity
tie, do the worke of a preacher of the Gose-
pell, fulfill thyne offyce vnto the vtter-
most.

Pro. 27. c. See that thou knowe the nombre of
Job. 10. a thy cattell, and loke well to thy flockes.

Tito. 1. b A Byshoppe must cleaue fast vnto the
true woorde of doctrine, that he maye be
able to exhort with whollome learning,
and to improve them that saye against it.

1. Pet. 5. c.

Act. 5. c.

Act. 20. b.

The Elders which are among you
exhort, whiche am also an Elder, and a
witness of the affliction in Christ, and
partaker of the gloze that shalbe opened.
Feed Christs flocke which is among you,
and take the oversight of them, not as
though ye were compelled thereto, but wils-
linglie, not for the desyre of filthy lucre,
but of a good minde, not as though ye we-
re lordes over the parvsement, but that ye
be an

Tit. 2. a.

foz all degtees.

be an ensample to the flocke.

Who soeuer wil be great amonge you, Mat. 20. 2.
let hym be your minister / and who soeuer
wil be chiefe let hi be your seruaunt. Euen
like as the sonne of man came / not to be
serued but to do seruice / and to gyue hys
life to a redemption foz many.

Mat. 10. 2.

Go and preache the Gospell / sayinge.
The kingdom of heauē is at hande. Hea-
le the sycke / clyse the lepers / raise the dea-
de / cast out the deuilles. Freely ye haue
receyued / freely giue againe.

Who is nowe a faithfull seruaunt / whos
me his Lord hath made ruler ouer his Mat. 24. 2.
housholde / that he maye geue them meate Mat. 25. 2.
in due season? Blessed is that seruaunt /
whome his lord (whā he cometh) shall
fynde so doinge / verelpe I saye vnto you /
he shall sett him ouer all his goodes. But
and if the euell seruaunt shall sleepe in hys
harte. Tush it wilbe longe oꝝ my lord co-
me / ād beginne to smite his fellowes / pea-
and to eate and drinke with the dyonke /
the same seruautes lord shal come in a da-
ye / whan he looketh not foz him / ād in an
houre that he is not ware of / ād shall hea-
re

The ordena:z

we him in peces / and giue him his rewarde with pporities / where shalbe wailing and gnashing of tethe.

Ezech. 33. b

I haue made the a watchman vnto the house of Israel / that wher as thou hearest eny thinge oute of my mouthe / thou maist warne them on my behalfe.

ti. Para. xix

See that ye do thus in the feare of the lord / and faithfully in a perfect harte / In all causes that come vnto you from your brethren (whiche dwell in their Cities) betwene bloude and bloude / betwene lawe and commaundemēt / betwene statutes and ordenaunces ye shall enforme the: that they synne not against the lord / and so the wrath to come vppō you and youre brethren.

Luk. 10.

Possesse neyther golde nor siluer. for the labourer is worthy of his rewarde. Go not from house to house. And into what soeuer citie you entre / and they receaue you / eate soche thinges as are set be: fore you.

Howe the Comen People⁴ ough to ole and behaue them selues co- wardes the sppytuali Pzelates.



Let euery man this wyle esteeme vs / es-
uen for the ministers of Chylte / and ste-
wardes of the secretes of God. Howe is
there no moze required of the stewardes
then that they be founde faichfull.

Humble thy soule vnto the elder / and
bowe downe thy heade to a man of woz-
shyppe.

frate

1. Cor. 4. 1
2. Cor. 6. 3
Deu. 10. 15
Jere. 23. 1

1. Cor. 4. 1

The ordenary

Eccli. 7. d. feare the lord with all thy soule / and
Deut. 12. c. honoure his ministers / loue thy maker
Num. 18. b. with all thy strength / and forsake not his
and c. seruauntes. feare the lord with all thy
soule / and honoure his priestes.

1. Tim. 5. c. The Elders that rule well / are woꝛ-
thy of double honoure / moost specially
Deut. 25. a. they which labour in the woꝛde and in tea-
1. Cor. 9. b. chinge. foz the scripture sayeth. Thou
Mat. 10. a. shalt not moꝛsell the mouth of the oxe that
treadeth oute the coꝛne. And the labourer
is woꝛthy of his rewarde.

1. The. 5. b We beseeke you bꝛethꝛ / that ye knowe
Gal. 5. a. them whiche labour amonge you / and ha-
2. Tim. 5. b ue the ouersyght of you in the lord / ande
geue you exhortacion / that ye haue them
the moꝛe in loue / foz theyꝛ woꝛdes sake /
and be at peace with them.

Heb. 13. a. Remembꝛe them which haue the ouers-
syght of you / whiche haue declared vnto
you the woꝛde of God. The ende of whose
conuersacion / see that ye loke vppon / and
followe their faith. Wꝛe they / and sub-
mitte your selues vnto the / foz they watch
foꝛ your soules / euen as they that must
giue accountes therfoꝛe.

the

For all degrees.

Who goeth a warrefare at any time / **1. Cor. 9.**
vpon his owne wages? Who planteth a
vineyard, and eateth not of the fruite ther-
of? Who feedeth a flocke, and eateth not of
the milk of the flock? If we haue sowe vnto
you spiritual thinges, is it a great thig if **1. Cor. 15. 8.**
we reape your bodellie thynges? But if o-
ther be partakers of this power on you,
wherfoze are not we rather? Knowe ye
not that they which labour in the temple,
haue theyr liuing of the temple? And they
that waite at the aulter, enioie the aulter?
Euen thus also hath the lord ordeined, **Mat. 10. 2.**
that they which preach the Gospell, shuld
liue of the Gospell.

Ezechias commaunded the people that
dwelt at Ierusalem, that they shulde giue **2. Par 31. 6.**
porcions of theyr goodes vnto the prie-
stes, that they might the moze stedfastly
endure in the lawe of the lord.

If a matter be to harde for the iud- **Deut. 17.**
gement, betwene bloude and bloude,
betwene plee and plee, betwene stroke
and stroke. Thou shalt ryse, and go to
the priestes, the leuites, and to the Judge
which shalbe at that time, and shalt axe of
them

The ordenary

them / and they shall shewe the howe to
iudge / and thou shalt doo therafter / as
they saye vnto the . And if any man deale
presumpruoulye / so that he harkeneth not
vnto the priest (which standeth to do seru
uice vnto the lord thy god) or to the Iuda
ge / the same shall die .

Howe the Worlde and super
iour powers / as Emperour / Kinges /
Princes / Judges and Rulers ought to
liue with theyr subiectes .



For all degrees.

Heare (O ye Kinges) and vnderstand. Sapi. ij. a
I learne ye that be Iudges of the endes
of the earth; giue care/ye that rule the mul
titudes/ and delite in moche people. For Rom. xiiij
the power is geuen you of the lord/ and
the strength from the highest/ which shall
trye your woordes/ ande search oute your
Imaginations/ howe that ye/ being offy
cers of his kingdome/ haue not executed
true iudgement/ haue not kepte the lawe
of rpyghtuousnes/ noz walked after the
wyll of God.

A kynge shall not haue many horses/ Deut. xxiij.
neither shall he haue many wiues/ neither
shall he gather him siluer ande Golde to
moche. He shall not lift vp his harte abo
ue his bzetheren/ and shall not turne a sy
de from the commaundementes of God/
neither to the right hand noz to the left
hande.

Mercy and faithfulness prelerue the
Kinge/ ande with louinge kindenes his
seate is holden vp. Pro. xx.

The seate of the kinge that faithfullpe
hudgeth the pooze/ shall continue sure for
euermoze. Pro. xxiij.

Like

The ordenary

Like as a roaring lion and an hungrie beare / euen so is an vngodlie prince ouer the pooze people. Where the prince is without vnderstanding / ther is great oppressedyon and wzonge. But if he be soche one as hateth couetousnes / he shall longe raigne.

Mathe. 2. a.

Deut. 17. b.

Jerem. 5. a.

Psal. 131. a.

Jer. 22. a.

and 22. b.

Zachar 7. b.

and 8. c.

Psal. 1. a.

Ezap. 37. c.

Sapient 1. a.

1. Reg. 3. a.

Hear o ye heades of the house of Jacob / ad ye leaders of the house of Israell. Shulde not ye knowe what were laifull and right? But ye hate the good / ande loeue the euell / ye plucke of mens skinnnes / ad the flesh from their bones. Kepe equitie and rightuousnes / deliuer the oppressed fro the power of the violent / do not greue noz oppresse the straunger / the fatherlesse noz the widdowe / and sheade no innocent bloude in this place.

Be wise nowe therfor (O ye Kinges) be warned ye that are iudges of the earth. Serue the lord with feare / ande reioyce befoze hym with reuerence. Kisse the sonne least the lord be angrie / ad so ye perissh from the ryght waye.

Set your affection vppon wysdome / ye that be Iudges of the earth.

Make

For all degrees.

Make no labour to be made a Judge,
except it so were that thou couldest might
tellie put downe wickednesse.

Eccle. viij. a

Job. ix. a

Luk. xix. b

Take heede ye Judges what ye doo, for
ye execute not the iudgement of man, but
of the lord. And he is with you in iudge-
ment. Therfore let the feare of the lord be
with you, and beware, and do it for with the
lord our God there is no vnrighuous-
nes, nor respect of parsones, nor accepting
of giftes.

ij. Par. xix.

In iudgement be mercifull vnto the
fatherles as a father, and be in steade of
an husband vnto their mother.

Eccle. iij. b

With true Iudgement the King setteth
by the lande, but if he be a man that taketh
giftes, he turneth it vpsidowne.

Pro. xix. a

Be no acceptor of parsones, neither be
despous of giftes for they make wyle men
blinde, and chaunge the wordes of the
righteous.

Deut. xviij.

He that hath respect of parsones in iud-
gement doth not well, and why? He will
do wronge, yea euen for a peece of bread.

Pro. xvij. b

A wise iudge will orde his people with
discretion, and where a man of vndersta-

B dyng

The ordenary

Pro. xxiij. b ding beareth rule / there goeth it well. As
the iudge of the people is him selfe / euen so
are his offsprers / and loke what maner of
man the ruler of the citie is / soche are they
that dwell therein.

Pro. xviij. d The vngodlie taketh giftes oute of the
Apor. xxiij. a bolome / to waste the waies of iudgemēt.

Exod. xxiiij. Thou shalt not waste the right of thy
poore in his cause. Kepe thy farze frō fal-

Susan. viij se matters. The innocent and rightuous
Deut. xviij. shalte thou not dea. Thou shalt take no

Ecc. i. xx. giftes / for giftes blinde euen them that a-
re sharpe of sighte / ande waste the rygh-
tuous causes.

Leu. xxiiij. Cursed is he that wasteth the right of
Ezap. b. e the widdowe. Woe vnto them that are cō-
Pro. iij. a ning men to suppe oute wine and experte
Deut. xviij. to set bp ozonkennes. These geue sentē-
Ezec. xiiij. ce with the vngodly for rewarde / but cō-
dempne the iuste cause of the rightuous.

Ezap. x. a Woe be vnto you (o ye Iudges) that
Luk. xij. f make vnrightuous lawes / ande deuple
Mat. xxiiij. thynge whiche be to harde for to kepe /
wher thozow the poore are oppressed on
euery syde / and the innocentes of my peo-
ple / are therewith robbed of iudgemēt / that

wida

For all degrees.

Widdowes maye be poure praye / and that
ye maye robbe the fatherles.

If thou be made a ruler / pride not thy
selfe therin / but be thou as one of the peo-
ple.

Let him that ruleth be diligent.

Eccl. xxviii

Eccl. 32. a
Deut. xliij.

1. Cor. xii. b

Howe subiectes shall behaue
thē selues towardes theyr
superiours and tempo-
rall Rulers.



B ij

The

The ordenary

Exod. xxiij.
Act. xxiij. a

The rulers of the People shalt thou
not blaspheme.

Pro. xxiiij.
and xx. a

fear the lord and the kinge / and kepe
no companie with the flaunderous / for
their destruction shall come sodenlye.

i. Time. ij.

Praye for kynges and Rulers.

Tito. iij. a

Charge the people that they submitte the
Rom. iij. a selves vnto Princes / and to the higher
i. Petr. ij. a auctoritie and to obeye the officers.

i. Petr. ij. b

Submitte your selves vnto all maner
ordenaunce of men for the Lordes sake /
whether it be vnto the kinge / as vnto the
chefe heade / or vnto Rulers / as vnto the
Tito. iij. a that are sent of him for the punishment of
euell doers / but for the praise of them that
do well.

Rom. xiiij. a

Let euery soule submitte hym selfe to
the auctorite of the hygher powers. for

Say vi. a

there is no power but of God. The pos
i. Petr. a. b wers that be / are ordeined of God / so that
who soeuer resysteth the power / resysteth
the ordenaunce of God. And they that re
syste shall receyue to them selves dampna
tion. For rulers are not to be feared for
good woorkes / but for euell.

Rom. xiiij.

And the ruler beareth not the swerde
for

For all degrees.

For nough. For he is the minister of God
a taker of vengeance, to punish him that
doth euell. Wherefore ye must nedes obe-
ye, not onely for punishment but also be-
cause of conscience. For this cause must ye
giue tribute also. For they are Gods my-
nisters, which maintaine the same defen-
se. Giue to every man therfore his due-
tie, tribute, to whome tribute belongeth,
custome, to whome custome is due, feare,
to whome feare belongeth, honoure, to
whome honoure pertaineth.

Rom. xiii. b
Mat. xxi. a

Giue vnto the Emperour, that which
is the Emperours. And giue vnto God,
that which is Gods.

Mat. xxii. c
Mat. xxi. b
Rom. xii. b

Howe parentes, as father and
mother, ought to rule and
brynge vp theyr Chil-
dren in the feare of
the lord.

The ordenary



Ecl. vij. c
and x. a

If thou haue sonnes / bzing them bp
in nurtoure and learning / and holde the
in awe from theyr youth bp. If thou ha-
ue daughters / kepe theyr body / and shewe
not thy face sherefull towarde them.
Marie thy doughter / ande so shalte thou
perfourme a weightie mater / but giue her
to a man of vnderstandinge.

Ecl. 30.

Who so loueth hys childe / holdeth him
styll vnder correction / that he maye haue
Hope

For all degrees.

10

Hope of him afterward. He that teacheth his sone / shal haue ioy of hi / and nedeth not to be ashamed among his acquaintaunce. Who so enforz meth and teacheth his sonne / greueth the ennemy / and befoze frendes he maye haue ioye of him. If thou dye yet arte thou as though thou were not dead / for thou hast left one behinde the / that is lyke vnto the. An vntamed horse wylbe harde / and a wanton childe wilbe wilfull. If thou bzing vp thy chylde dyspatelye / he shall make the afrayd / and if thou playe with hym / he shall bzing the to heauyness. Laugh not with him / least thou wepe with him also / and least thy teeth be set on edge at the last.

If thy doughter be wanton / kepe her straghtlye / least she cause thine ennemyes laughe the to scozne / and the whole citie to giue the an etiel repozte / and so thou be faine to heare thy shame of euery man.

Thou shalt not holde thy doughter to whoredome / that the lade fal not to whoredom / and waxe ful of wickednesse. If thy

B iiii

doughs

Pro. 13. c
and 23.
Deu. 21. a

Ecl. 42.
Ecl. 26. b

Leuit. 29.

The ordenary

doughter be not shamesfaste / holde her
strayghtly / least she abuse her selfe thoro:
we ouermuch lyberté . Beware of all the
dishonestie of her eyes.

Dent. xxij. There shalbe no whore amonge the
Num. xxx. daughters of Israell / neither whozkes
Deu. xxij. c per amonge the daughters of Israell.
20ich. i. b

Eccle. xxij. A misnurtured sonne is the dishonour
of the father . A foolish doughter shalbe li-
tle regarded . And she that commeth to dis-
honesté bryngeth her father in heauynes .
A doughter that is paste shame / disho-
noureth both her father and her husband .

Collos. iij. c Ye fathers / rate not your children /
I least they be of a desperate minde .

Prou. xij. c He that spareth the rodde / hateth hym
psal. cxlij. sonne / but who so loueth him / holdeth hi
Heb. xij. b euer in nurtoure .
psal. cxlij.

Eph. vi. a Ye fathers / prouoke not your children
vnto wraeth / but bring them vp in the nur-
ture and information of the lorde .

Prou. xliij. Withholde not correction from the child
and xij. c de / for if thou bearest hym with the rodde /
Eccle. xxx. a he shall not dye thereof . Thou smitest him
with the rodde / but thou deliuerest his
soule from helles .

For all degrees.

Let the elder men be sober honest/dyscrete Tit. ij. a
crete / sounde in the sayth / in loue / in pa-
cience.

Let the olde womē shewe them selues
as it becommeth holynes / that they be no
false accusers / not geuen to moche wyne /
that they teache honest thinges / that they
enfozme the yong women to be sober min-
ded / to loue theyr husbandes / to loue their
chylzen / to be discrete / chaste / hus-
wifely / good / obedient vnto theyr
husbandes / that the worde of
God be not euell spoken Gen. iij. c
of. Let the yong men
lyke wyse be
sober.

Howe youth shall obey their
elders / honouring them in
the feare of the lord.

The ordenary



ephe. vi. a
Collo. iii.
exod. 20. b

We childeſe obeye your elders in the lord
deſoz that is right. Honoure thy father
and thy mother that is the fyrſt cōmaun-
dement that hath any promys / that thou
maist prosper and lyue longe vppon earth.

Tit. ii. a
i Petr. ii.

Lett the yongemen be sobermynded.
We yonger submitte your selues vnto
the Elder.

eccl. vii. c
and ii. a

Honoure thy father from thy whole
harte / ande forgett not the sorrowfull
tra-

Foz all degrees.

12

trauayle that thy mother had with the.
Remembze that thou wast bozne thozowe
them / ande howe canst thou recompense **Tobi. iiii a**
thé the thiges that they haue done foz the?

Holde thy mother in honoure all the **Tobi. iiii a**
dayes of thy lyfe. ffoz thou oughtest to re
membze / what ande howe great parcelles
she suffred foz the in hyr wombe.

My sonne / care ande bewyle / so shall **Prouer. 23**
thyne harte prosper in the waye. Let not
thyne harte be gelous to followe synners
but kepe the styl in the feare of the Lorde **Prouer. 22**
all the daye lóge. Kepe no company with
winebibers and riottous eaters of fleshy /
foz soch as be dzokards and riotours shall
come to pouerté / ande he that is geuē to
moch slepe / shall go with a ragged coate.

Geue eare vnto thy father that begatte
the / and despise not thy mother whan she
is olde.

The lord will haue the father honour **Ecccl. iiii**
red of the choldzen / and loke what a mother **Exod. 20 t**
cōmaundeth her choldzē to do / he wil haue **Deut. 5 t**
it kept. Who so honoureth his father / his
synnes shalbe fozgeuen him / and he that ho
noureth his mother / gathereth treasure
to ge:

The ordenary

to gether. Who so honoureth hys father
shall haue tope of his owne chyldezen / and
whan he maketh hys prayer he shalbe
hearde.

We that feareth the lord / honoureth
his father and mother / and doth them ser
vice / as it were vnto the lord hym selfe.
Honoure thy father in dede / in woꝝde and
in all pacyence / that thou mayste haue
his blessing / for the blessing of the father
buildeth vp the houses of the chylde / but
the mothers curse / rooteth oute the foun
dacions.

My sonne / make moche of thy father
in his age / and greue him not as longe as
he lyueth. And if his vnderstanding faile /
haue pacyence with him / and despise him
nor in thy strength. We that forsaketh his
father / shall come to shame / and he that
desiert his mother / is cursed of God.

Pro. xix. d We that hurteth father / or shutteth oute
te his mother / is a shamefull and an vn
woꝝthy sonne.

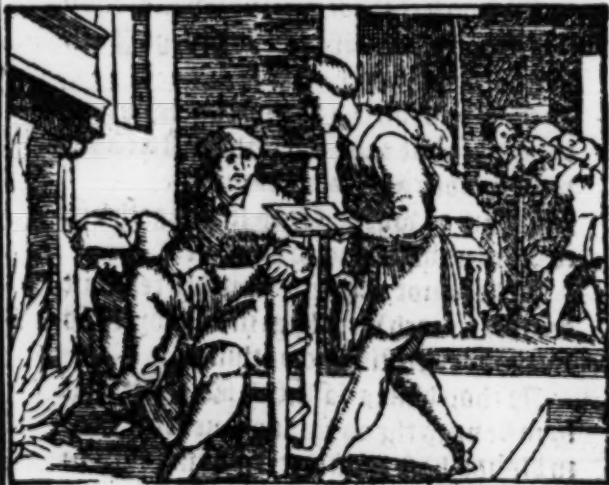
Leuit. xix. Thou shalt rise vp before a grave bray
and shalt geue reuerence vnto the aged.

lms

Genet. xxi. d
and etc.
Deut. xxxiiij

Howe the Maſter and maſtres
ought to vſe theſelues towardes
theyr ſeruauntes.

13



He that delycately bringeth vp his ſeruaunt from a chyldre ſhall make hym hymſelf maſter at length.

Prov. xxiij.

Where as thy ſeruaunt worketh truly / intreate hym not euell / nor the hyres ſynge that is faithfull vnto the . Love a diſcrete ſeruaunt as thine owne ſoule.

Eccle. xij. c

The

The ordenary

The fodder, the whippe and the burden belongeth vnto the asse, meate correction and worke, vnto the seruaunte.

If thou lett thy seruaunt labour, thou shalt finde rest, but if thou let him go Idel, he shall seke lyberté.

The yoke and the whippe bowe downe the necke, but tame thou the euil seruaunt with bandes and correction.

Set hym to worke, for that he logeth vnto him and becommeth hym well.

If he be not obedient, bind his fete, but do not to moch vnto hym in any wyse, and without discretion do nothing.

If thou haue a faithfull seruaunt, let hym be vnto the as thine owne soule, for in bloude hast thou gotten hym, if thou entreatst him euil, and kepest him harde, he will runne awaye from the.

Col. iij. c Pe masters, do vnto your seruauntes that whyche is iust ande equall, ande knowe that ye also haue a master in heauen.

ches. 6. a. eccle. 33. d Collo. ij. c Pe masters, put awaye your threates, ninges, and knowe that they? **GD**, is your God also, neyther is there any respect

For all degrees.

14

pect of parsones with hym.

Be not as a lion in thyne owne house /
destroying thy housholde folkes / and op-
pressynge them that are vnder the.

Who so euer woꝝketh any thyng for the / Immediatly gyue him his hyꝛe / and
loke that thy hyꝛed seruauntes wagis re-
mayne not by the ouer night. Tobi. xliij. 8
Deut. 24. 8

The woꝝkemans labour shall not by-
de with the / vnto the moꝝnyng. Leuit. 23. 8
Tobi. iiii. 8

He that defraudeth the labourer of his
hyꝛe / is a bloudeheader. eccl. 33. 8
Deut. 24. 8
eccl. viij. 8

Howe seruauntes ought to be
haue them selues in the ser-
uice of theyꝛ maistres
oꝝ lordes. Dames
oꝝ mastresses.

The ordenary



Timo. bi.

Let as many seruauntes as are vnder
the yoke / counte theyr masters worthy
of all honoure / that the name of God and
his doctrine be not euell spoken of.

Coloss.

Se that they which haue beleuing mas-
ters / despyse them not / for they are bre-
thren / but rather do them seruice / for so-
moche as they are beleuing / and beloued /
and partakers of the benefyte.

**Ye seruauntes / be obedient vnto your
bodes**

Foꝛ all degrees.

Bodely masters in all thinges / not with
eye seruice as men pleasers / but in syn-
glenes of hart fearinge God . What so euer
ye do / do it hartely / euen as vnto the loꝝd /
and not vnto mé . And be sure / that of the
loꝝd ye shall receiue the rewarde of the en-
heritaunce / foꝛ ye serue the loꝝd Chꝛist.

Ye seruantes be obedient vnto your
masters / and please them in all thinges / not
answering them againe / neyther be ye pi-
kers / but shewe all good faithfulness / that
in all thinges ye maye do woꝛshippe vnto
the doctrine of God oure Sauoure.

Ye seruantes / obeye your masters
with all feare / not onely if they be good and
curteous / but also / though they be frowar-
de . foꝛ that is grace / if a man foꝛ consy-
eunce towarde God endure greife / and suf-
fre woꝛonge . foꝛ what praise is it / if whan
ye be buffeted foꝛ your fautes / ye take ye
patiently . But if whan ye do well / ye suf-
fre woꝛonge / and take it patiently / that is
grace wyth God.

The duety of maryed menne
toward their wyues.

C

Depars

15 Col. iii. c
Ephes. vi. a
Tit. ii. b
i. Petr. ii. c

Tit. ii. a
Ephes. vi. a
Col. iii. a

The ordinary

The duety of married menne
towards theyr wyues.



Ecc. viij. s

Depart not from a discrete and good
womā, that is fallen vnto the for thy por-
cion in the feare of the lord. The gifte of
her honestie is aboue golde.

If thou haue a wife after thyne owne
minde, forsake her not, but committe not
thy selfe to the hatefull.

Ecc. ix. b

Use thy selfe to liue ioyfully with thy
wyfe

Foz all degrees.

wyfe whome thou louest / all the dayes of
thy life (which is but vaine) that god hath
geue the vnder the sonne / all the dayes of
thy vanitie / foz that is thy porcion in this
lyfe / of all thy labour ande trauaile that
thou takest vnder the Sonne.

We husbandes / loue your wiues / euen
as christ loued the congregaciō / and gaue
him selfe foz it / to sanctifie it / and clen-
sed it in the founteine of water by the worde / to
make it vnto him selfe a glorious congre-
gation / hauing no spotte nor wrinkle / nor
any soch thing / but that it shuld be holy and
without blame . So ought me also to lea-
ue their wiues / eue as their owne bodies .
He that loueth his wife / leueth him selfe.

Who so euer putteth away his wyfe
(except it be foz fornicatiō) causeth her to
bzeake matrimonie . And who so ever ma-
rieth her that is deuorced / bzeaketh wed-
locke . Ye men / dwell with your wiues /
accordeinge vnto knowleadge / geuing ho-
noure vnto the wife / as vnto the weaker
vessel / and as vnto them that are hepres
with you of the grace of lyfe / that your
prayers be not let.

Mark. vi. 5
Prou. 6. 8

Eph. 6. 1
Gal. 2. 1
1 Pet. 3. 2

Math. 6. 5

Pe. 2. 13
1 Pet. 3. 7

Num. xxx.
Deu. xxij.

The ordenary

If any man make a vowe vnto the lord
de/ or sweare an othe/ so that he bynde his
soule/ he shall not breake his woorde/ but
do all that is pꝛoceded out of his mouth.

The duetye of maryed wo-
me towards theyꝝ husbādes.



Ephes. v. 3
Col. iij. 3
i. Pet. iij. 8

Let the women submytte them selues
vnto theyꝝ husbādes/ as vnto the lord.
ffor the husbād is the wiues head / euē as
Christ

For all degrees.

Christ also is the head of the congregatiō **Cor. xi. a**
and he is the sauour of his body. Ther-
fore as the congregatyon is in subiection
of Christ / yke wyle let the wyues be in
subiection to theyr husbandes in all thyn-
ges.

O ye women / be subiect vnto your hus- **1. Petr. iii. a**
bandes / that euen they whiche beleue not **1. Cor. xi. a**
the woorde / maye without the woorde be **Ephes. v. c**
wonne by your conuersatyon / whan they **Col. iii. c**
beholde your conuersation in feare. **2. Tim. 2. b**

Whose apparell / shall not be outwarde
wyth bzoyded heare / and hanginge on of
gold / or in putting on of gorgeous araye /
but lett the inwarde man of the harte be
incorrupt wyth a meke and a quiet spy-
rite which befoze **GOD** is moche set by.

For after this maner in the olde time / dyd **Gene. xliij.**
the holy women whych trusted in God /
tyer them selues / and were obedient vnto
theyr husbandes / euen as Sara obeyed
Abraham and called hym **Lord**.

Let the women aray them selues in co **1. Tim. 2.**
mely apparel with shamefastnes and discre-
te behaueour / not wyth bzoyded heare / or
gold / or pearles / or costly araye / but wiche

The ordenary

soche as it becommeth women that pros-
fesse godlinesse thozowe good woꝝkes.

1. Coꝝ. xliij. **L**et the woman learne in scilence with all
epheſ. v. c subiectiō. Suffer not a woman to teache
noꝝ to haue auctoritie ouer the man / but
foꝝ to be in scilence. ffoꝝ Adam was first
Genel. iij. c foꝝmed / ande then Eue / Adam also was
not deceaued / but the woman was deas-
ued / ande hathe bzought in the transgreſ-
ſion. Notwithſtanding thozowe bearing
of childꝝen ſhe ſhalbe ſaued / if ſhe cōtinue
in faith / and in loue / and in the ſanctifying
with diſcretion.

Let your wiues kepe ſcilence in the cō-
gregation / foꝝ it ſhal not be permitted vnto
them to ſpeake / but to be vnder obedien-
ce / as the lawe ſaith. But if they will learne
any thinge / let them aſke their hūſbands
at home. ffoꝝ it becometh not women
to ſpeake in the congregation.

A man ſhalbe loꝝd and ruler in his houſe
and the woman ſhalbe ſubiect to her hūſ-
bande.

Num. xxx. **I**f a married woman make a vowe / and
if ſhe haue letten go out of her lippes a vowe
de ouer her ſoule / and her hūſbande heare
it / and

18
For all degrees.

it/ and holdeth his peace therat / the same
daye that he heareth it / then her bowe and
bonde wherwith she hath bounde her sel-
fe ouer her soule / shall stande in effect.

But if her husbände forbiddē her the same
daie that he heareth it / the is the bowe low-
se that she hath vppon her / and the bande
also that she hath letten go oute of her lips
ouer her soule.

**Of the state of matrymony in
generall.**



The ordenary

Mat. xix. a
Genel. ij. d

In the beginninge God created man and woman/ for this cause shall a man leaue father ande mother/ ande cleaue to hys wife. And they two shalbe one flesh/ now are they not tweyne but one flesh. Let no man therfore putt a sonder whyche God hath coupled to gether.

1. Cor. bij.

To auoide whozedome/ let every man have his owne wife / and let every womā have her owne husband/ let the man geue vnto the wyfe due beneuolence / lyke wyse also the wife vnto the mā. The wife hath not power ouer her owne bodye / but the husbāde/ and lyke wise the man hath not power ouer hys owne body but the wife.

Tob. ij. d
and bij. a
Joel. ij. c

Althowge we not your selues one from an other / excepte it be with the consent of bothe/ for a tyme/ that ye maye geue your selues vnto fastinge and prayer/ and then come to gether againe/ least sathan tempte you for your incontinenzie.

Hebr. xij. a

Let wedlocke be had in price in all postes / ande lett the chamber be vndefyled. For whozekeepers and aduouterers God wyll iudge.

The Lorde fauoureth man ande wife
that

For all degrees.

that agre well together.

Happie is the man that hath a vertuous wyfe / for the nombze of his yeares shalbe double.

A woman shall not separate her selfe from her husbände / but if she separate her selfe / that she remayne vnmarried / or be reconcyled to her husbände.

A woman that is in subiection to the man / is bounde vnto the lawe while the man lyueth / but if the man die / then is she

loosed from the lawe that cōcerneth

the man. If she be with an other

man / while her mā liueth /

she shalbe called a wedloz

breaker . But if the

man be dead / then

is she free frō

the lawe / so

that she is

no wed-

locke breaker / if she be with an other mā.

Of the state of Wyrgyns.

A lye

The ordinary



i. Coz. vii. a

i. Tim. v. b

i. Coz vii. c

I saye to them that are vnmaried/ and
to widdowes (saieth S. Paule) It is
good for them that they abyde also as I
do. But if they can not abstaine/ let them
marry/ for it is beter to marry/ the to burne.

As concerning virgins/ I haue no cō-
māndement of the lord/ neuer theles I
saye my good meaninge/ as I haue obtē-
ned mercy of the lord to be faithfull. I sup-
pose it is good for the present necessite/ for
it is good for a mā so to be. Arte thou bou-
de vnto a wyfe/ seke not to be lowsed. Ar-
te.

For all degrees.

te thou loosed fro a wife / seke not a wife.

If a damsel make a vowe vnto the lord /
while she is in her fathers house / and vn-
married / so her vowe oz bāde that she ma-
keth ouer her soule / cometh to her fathers
eares / and he holde his peace therto / then
all her vowes and bandes that she hath
bounde hir selfe with all ouer her soule /
shall stande in effect.

Num. 30

Of the state of Wyddowes.



She

The ordenary

1. Timo. 5.
1. Pet. 3.
1. Cor. 7.

She that is a ryght widdowe/and desolate/putteth her trust in God/ and continueth in prayer and supplication night and daie. But she that liueth in pleasures/ is dead/ euen yet alpye. A wyddowe must be without blame. But if ther be any that prouideth not for his owne/ and speciallie for them of his houthold/ the same hath denyed the faith/ ande is worse then an infydell.

Gal. 6. b

1. Petr. 3.

1. Tim. 5. b

1. Petr. 3.

Let no widdowe be chosen vnder thre scoyete olde/ ande soche one as was the wyfe of one man/ and well reported of in good woꝝkes/ if she haue brought vp children well/ if she haue bene harbarowes/ if she haue washed the saintes fete/ if she haue ministered vnto them which were in aduersyte/ if she were continually geuen to all maner of good woꝝkes.

But the yonger wyddowes refuse. For whan they haue begonne to waxe wane to one against Christ/ they wyll mary/ hauinge their dampnation/ because they haue broken the fyrst faith. Wespdes this they are ydell/ and learne to ronne aboute from house to house. Not onely are they ydell/

For all degrees.

ydell but also tryflinge and busybodpes/
speakinge thinges which are not comly.

The bowe of a widdowe / ande of her
that is deuozced / all that she bindeth her
selfe withall ouer her soule / shall stande in
effecte vppon her.

Am. 772

Exhortacion to the Ryche of
this worlde.



If riches encrease / sett not your harte
vppon them.

If ry =

Psal. lxx. 6

The ordenary

Ecc. xliij. a It becommeth not a couetous man **ad**
a nigarde / to be riche / ande what shulde a
niggarde do with golde? he that with all
his carefulnes heapeth to gether vnright
tuously / gathereth for other folkes / **ad** an
other man shall make good there with his
goodes. He that is wicked vnto him selfe
howe shulde he be good vnto other men?
Howe can soche one haue any pleasure of
his goodes? There is nothing worse / the
when one disfaouureth him selfe / and this
is a rewarde of his wickednes. If he do
any good / he doth it not knowing therof /
and against his wyll / and at the last / he de-
clareth his vngraciousnes. A nigard hath
Prouer. 17
Ecc. iij a a wicked eye / he turneth a waye his face /
and despiseth his owne soule. A couetous
mans eye hath neuer ynough in the por-
tion of wickednes / vntill the tyme that he
wyther away / **ad** haue lost his own soule.

ecc. xliij. b A wicked eye spareth bread / and ther is
eccle. iij a scarcenes vppon his table. My sonne
Tobi. iij. b do good to thy selfe of that thou hast / ande
Luk. 16. b geue the lord his due offeriges. Do good
vnto thy frende befoze thou dye / **ad** accor-
ding to thy abilité reache oute thyne hande
Dei

Foz all degrees.

22

De and geue vnto the pooze.

A rich man ought to submitte him self/
and not to reioyse in his goodes.

Job. i. d

Charge them whiche are riche in this
worlde/that they be not proude/ nor truste
in the vncerteine riches/ but in the liuing
God (which geueth vs abundauntly all
thinges to enioye the) (That they do good
that they be riche in good workes/ that
they giue and distribute with a good will/
gatheringe vp treasure foz them selues/ a
good foundaciō/ against the time to come/
that they may laye hande on eternall lyfe.

i Timo. 6j

Math. 6. e

Geue almes of thy goodes/ and turne
neuer thy face frō the pooze foz almes de-
liuereth frō death/ and suffreth not the soule
to come in darkenes. A great cōfzrt is
almes befoze the hye God/ vnto all them
that do it. Let neuer pride haue rule in thy
minde nor in thy worde/ foz in pride begā
ne all destrucciō. Happie is the riche that
is fōūde without faute/ and he that turneth
not frō the right waye foz golde/ neither
putteth his trust in money or treasure.

Tobi. iiii b

Genes. iij

Eccell. iij.

Go to now ye ryche menne/ wepe/ and
howle on your wzedchednes that shall
come vppō you. Your riches are cozrupt/

i. Timo. 6.

The ordenary

your garmentes are moath eaten. Your golde and your siluer are cancred / and the rust of them shalbe a witness against you / and shall eat your flesh as it were fyre / ye haue heaped treasure to gether in your last dayes. Beholde the hyer of the labourers whiche haue reaped your owne feldest (which hyer is of you kept backe by fraude) crieth / and the cries of them which haue reaped / are entred into the eares of the lord Sobaoth. Ye haue lyued in pleasure on the earth and in wantonnes / ye haue condemned and haue killed the iuste / and he hath not respsted you.

Ier. ix. c

Deut. 24. c

Coby. iiii. c

Luke xv. c

Eccl. x. b

There is nothing worse them a covetous man. What prdest thou the / What thou ashest? There is not a more wicked thing then to love moneye. And why? for the one hath his soule to selle / yet is he but a fylthy dounge while he liueth.

Although the Physitian shewe his helpe neuer so longe / yet in conclusion it goeth after this manner / to daye a king / to morrowe dead. For whan a man dieth he is the hyere of beastes / serpentes and wormes.

Mo be

For all degrees.

23

Who be vnto the proude welthy in Sio/
 to soche as thinke the selues so sure vppō
 the mount of Samaria. Which hold the
 selues for the best of the world: and rule the
 house of Israell even as they list: beholde/
 is the bozder of the land of the philistines
 wider then yours: Ye are taken oure for
 the euell daye even that sitte in the stole of
 wilfulnes: ye that ligh vppon beddes of
 yuorie: and vse your wantonnes vppon
 your couches: ye that eate the best lambes
 of the flocke: and the fatteest calves of the
 droaue: ye that synge to the lute: and in play
 inge of instrumentes compare your sel-
 ues vnto Dauid: ye that drinke wine out
 of gobblettes: ande anointe your selues
 with the best oyle: but no man is sozpy for
 Joseps hurte.

Amos vi.
 Luke vi. c

Job. xxi. b
 Eccl. v. b
 i. Reg. xxi. b

Who so trusteth in his riches: shal perish.

Blessed is he that considereth the po-
 re: for the lord shall deliuer him in the ty-
 me of trouble.

Prover. xi.
 Psal. xl. a

See that ye gather you not treasure
 vppon earth: where rust and mothes cor-
 rupte: and where theues bzeake thzough
 and steale. But gather you treasure toge-

Math. bj. c
 Luke xxi. b
 Eccl. 39. b

D ther

The ordenary

ther in heauen; where nether rust nor mo-
Pro. xliij. a thes corrupt; ande where theues nether
Lanke xij. c breake vp nor yet steale. ffor where pou-
re treasure is; there is your harte also; ye
can not serue God and Mammon.

Lanke xvi. a Make you frendes with the vnright-
eous Mammon; that whan ye shall haue
neede; they maye receaue you into the
euerlasting tabernacles.

1. Tim. vi. b All they that wilbe riche; fall into tem-
Prou. 23. a tacion and snare; and into many folyshe
and noysome lustes; whiche drowne men in
destruccion and dampnation. ffor coue-
tusnes is the roote of all euell; which
whyle some lusted after; they ex-
ceded from the fapth; and tans-
gled them selues wyth
many sorowes.

Exhortacyon to the pooze;
sycke and impotent
Darlones.

Blessed

Foz all degrees.

24



Blessed are the pooze in spirite / foz
theirs is the kingdome of heauen.

All the dayes of the pooze are misera-
ble / but a quiet harte is as a continuall fes-
t. Better is a litle with the feare of the
lorde / then great treasure.

Better is the pooze that liueth Godly /
then the blasphemers that is but a foole.

A pooze man leading a Godly lyfe / is
Dij bet

Math. 5. a
Luke 11. c

Prover. 15

Psal. xxxvi

Psa. xix. a

Pro. xxv. a

The ordenary

better then the riche that goeth in fro ward
de wayes.

psal. xxxij.
pro. xv. b
Ecc. xxiij. b
1. Tim. vj. b

A small thinge that the rightuous hath
is better then great riches of the vngoda-
lie. The lord knoweth the dayes of the
Godlie/ and their inheritaunce shall endu-
re foz euer.

psal. ix

The lord is a defence foz the poore/ a
defere in the time of trouble. foz the lord
fozgetteth not the complaine of the poze.

The lord shall deliuer the pooze from
the mightie/ and the wretched and miser-
able poze sely people / which haue no helpe.

The lord will not forget the pooze/ the
paciencie abiding of soche as be in trouble
shall not perish foz euer.

psal. xxi. b

He shalbe fauourable to the simple and
pooze/ he shall preferue the soules of soche
as be in aduersité.

He shall deliuer their soules from ex-
torcion and wzonge/ and deare shall their
bloude be in his sight.

Ecc. 21. a
Job. v. b

The prayer of the pooze goeth out of
the mouth and commeth vnto the eares /
and his vengeaunce (oz defence) shall co-
me/ and that hastelie.

A lym

For all degrees.

25

A simple man which laboureth ad tooz
heth / is better then one that is gorgeous
and wanteth bzeade. Pro. xii. 8
Eccl. 10. 3

Thou arte the pooze mās helpe (o loz
de) a strength for the nedeful in his ne-
cessité. Eclap xix. 8

Thou art unto him a defence against
euell wether / ande a shadowe against the
heate.

The pooze shall not alwaye be oute of
remembzaunce / the pacient abiding of so-
che as be in trouble shall not perish for
euer. Psal. ix

The lozd shall kepe the simple folke by
theyr right / defende the chyldzen of the po-
re / and punish the wzongeous doers. Psal. lxxi. 8

The pooze sely people couet water / ad
they can get none / ad their tōgue is drye
drie for thurst. I the lozd shal heare the
the God of Israell will not forsake the. Eclap xij.

Hath not God chosen the pooze of this
wozrde / which are riche in faith ad heires
of the kingdome which he pzomised to the
that loue hym. Jacob. ij. 8

The pooze that wanteth strength / ad
hath grtat pouerté / the eye of God
heth Eccl. x. 3

The ordenary

seth bypō him to good / settech him by frs
his low: & attand lifet: by his h aoe.

Exhortation to the artificer or handycraftes man.



Exhort. iij

In the sweate of thy face shalt thou
eate thy breade: tyll thou be turned agays
ne vnto earth whence thou art taken.

Job. vii

Man is borne to laboure, like as the
byrde fo; to fyre.

In

For all degrees.

26

In ydle hande maketh poze / but a quicke Prou. x. a
the labouring hand maketh riche.

Who so gathereth in Sommer / ys
wise / but he that is slougyth in haruest /
bringeth hym self to confusyon.

In all thy woakes be dyligent ande eccl. 31. e
quicke / so shall there no sycknes happen Roma. xij. b
vnto the.

Be not proude to do thy woake / ande eccl. x. b
despayre not in the tyme of aduersyte.

Who so is slouthfull and slacke in his
labour / is the brother of hym that is a Pro. xliij. b
maister.

Slouthfulness bringeth slepe / and an Pro. xix. c
ydle soule shall suffre hunger.

The deuilles of one that is dyligent / Prou. xxi. a
bringe plentuousnes / but he that is vn-
advised / commeth vnto pouerte.

He that laboureth not / shall not eat. ij. Te. T. iij.

A man shall goo forth to hys woake / psal. 103. c
and cille hys lande vntyll the eueninge.

Thou shalt eat the laboures of thyne psal. 127. a
owne handes / so shall it go well with the /
and thou shalt be blessed. Thy wife shalbe
as a frutefull vyne vppon the walles of

D iij thy

The ordenary

thy house. Thy chyldezen like the olive
bzaunches rounde aboute thy table. For
thus shall the man be blessed that feareth
the lord.

eccl. 5. b

Job. 1. c

A labouring mā slepeth sweetlie / whe-
ther it be litle or moche that he eateth / but
the aboundaunce of the riche wyl not suffe
fer him to slepe.

Prou. 23. a

Zeie. xviij. b

Take not ouer great trauaile and la-
boure to be riche.

Eccl. xix. a

Prou. 1. b

A labouring man that is geuen vnto
dronkennes shall not be riche.

Prou. 1. b

Eccl. xxxij. b

Delyre not thou in slepe / least thou com-
me vnto pouerte / but open thyn eyes / and
thou shalt haue bzeade ynough.

Eccl. xxxij. b

All that a man eateth ande dzinketh /
yea / what so soeuer a man enioyeth of all
his labour / the same is a gifte of God.

Exhortation to Religious or deuoute Parsones.

Pure



Pure deuocion and vndefiled before
God the father is this. To vsyt the fre
les and widdowes in theyr aduersite/ and
to kepe him selfe vnspotted of the world.

If any man amonge you seme deuou
te/ and retrainē not his tongue/ but de
ceasē his owne harte/ this mannes deuocion
is in vaine.

The feare of the lord is the right god
seruice that p̄serueth and iustificieth the
harte/ and geueth mirth and gladnes.

Croze

Jaco. i. c

sect. 4

The ordenary

Exhortation to the marchant.



pro. xx. v

It is nought, It is nought saith the
byer, but whē he hath it, he doth praise it.

pro. xi. a

A false balauce is an abhomination
vnto the lord.

Leuit. xix.

Deale not wrogfully with thy neygh-
bour, with metyarde, weight oz measure.
whan

For all degrees.

28

When thou sellest ought vnto thy neighbour / or byest any thyng of hym / Deut. xxv. 17.
Deceave not oppresse him not. Levit. xix. 11

Thou shalt not have in thy bagge two
maner of weyghtes / a great and a small.

Percher shalt thou have in thy house
diuers measures / a great and a small /

that thy lyfe maye be longe in the

lande / which the lord thy God

shall geue the / for who soeuer

doth so / is an abho-

mination vnto the

Lord thy

God.

God knoweth both the decrauer / and Job. xij
hym that is deceaued.

Exhortation to the husbandman.

Who

The ordenary



Pro. xij.

Who so tilleth his grounde shal be fyl-
led with bzeade.

Proverb. xi

Who so hoordeth vp his corne / shalbe
curled among the people / but blessing shal
lyght vppon his head that selleth it.

Deu. xxiij.
Leuit. 25. c

When thou hast reaped downe thyne
haruest / and hast forgotten a shefe in the
felde / thou shalt not turne again to fetch
it / but it shalbe for the straunger / the fas-
therles and the widdowe / that the lord
thy God maye blesse the in all the woꝝkes
of

Foz all degrees.

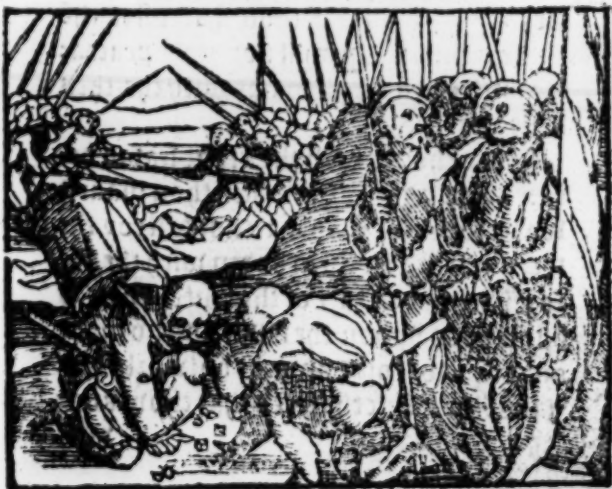
of thy handes.

In like case when thou hast plucked
thine oliue trees and viniarde.

When thou reapest thy lāde/ thou shalt
not reape downe the btermost borders
of it rounde aboute/ noꝝ gather it all cleue
vp. Euen so likewise thou shalt not pluck
ke thy viniarde cleue also noꝝ gather vp
the grapes that are fallē downe/ but shalt
leauē them foz the pooꝛe and straungers/
foꝝ I am the loꝛde your God.

Leuit. xix. e
Deut. 24. b

Exhortation to Souldiours oꝝ menne of warre.



The ordenary

Deut. x. 25 Whā thou goest oure to bataile agāinst
thine ennemies and seest hozses and char-
rettes of the people moze thē thou / be not
a trayde of them.

Howe whā ye are come nigh vnto the
battaile the p̄rist shall steppe forth / ande
speake to the people / and saye vnto them.

Deut. xii. c Heare (o ye people) ye go this daye into
the battayle against your ennemies / let
Num. xiiij. not your harte faint. ffeare not / be not as
1. warre iiii. frayde of them . ffor the lozde your God
Deut. 28 a goeth with you to fight for you agaynst
your ennemies / that he maye saue you.

Numer. xxi Whā thou comest nygh vnto a ci-
tie to fpyght against it / thou shalt offre the
peace . But if they wyll not deale peacea-
bly with the / and wyll warze with the / then
besiege it.

Deu. x. 2 Whā thou must lighe a lōge season bes-
foze a citie / against the which thou makest
warze to take it / thou shalt not destroy the
trees / nor heawe them down with the axe
for thou mayest eate of the frute / for it is
but woode vppon the felde / and no man
ande can not come ande be bulwarkes ag-
gainst the . But the trees that thou knowest
west

Foz all degrees.

best that men eate not of those shalt thou
destroie and rote oute / and make bulwar
kes therof / against the citie that warpeth
with the / yll thou haue ouercome it.

Let hym that is a fearde ande faince /
turne home againe.

It is a small matter foz mannie to be : Mach. iij. b
ouercome with fewe / yea / ther is no diffe- i Reg. xij
rence to the God that is in heauen / to des
pyuer by a great multitude oz by a small
companie / foz the victorie of the battel sta
deth not in the multitude of the hooft / but
the strength commeth from heauen.

Ye Souldiours do no man wronge / Luke. iij. b
and be content with your wages.

Exhortation to Customers Colners and Publicanes.

Ye Customers and colners / require no
more of the people the is appointed you.

Exhortation to Lombardes and bzurers.

Itchy

The ordenary



Leu. xrb.
exod. xxij. c
Deut. xxij
Exod. 12. a

If thy brother waxe poore, and fall in
decaye besyde the, thou shalt receaue hym
as a stranger, or gest, that he may lyue by
the, and thou shalt take no vsurie of hym,
noz more then thou hast geuen, but shalt
feare thy God, that thy brother maye liue
besides the. For thou shalt not lende hym
thy money vppon vsury, no, deliuer hym
thy meate vppon aduantage.

Let no man take vsurie of his brother.

Thou

For all degrees.

31

Thou shalt occupie no vltarie vnto thy
brother neither with money nor with fo:
re / ner with any manner of thinge that v:
surp mane beuies withall / that the lord
thy God maye blesse the in all that thou
takest in hande.

Deu. xliij.
Exod. xxij.
Leu. xxv.

¶ Whan one of thy brotheren is waxed
poore / in aueritie within thy lande / whi
che the lord thy God shall geue the / thou
shalt not harden thine harte / nor with-
draue thyne hande from thy poore bro-
ther but shalt open thine hande vnto hym
and lende him / according as he hath neede.
Beware that there be not a pointe of bea-
stiall in thine harte / that is / thinke not that
he shall no geue to the againe. For if thou
takest not friendly oppon thy brother / and
giuest him nothing / then shall he crye ouer
the vnto the lord / and he shall be counted
for thine vnto the. But thou shalt giue him.
For because of it / shall the lord thy God
blesse the in all thy workes / and in all that
thou purchest thy hand vnto. The lād shall
weene be without poore therefore comaūd
I the and saye / that thou open thine haus
de vnto thy brother / whiche is my ande

Rom. x. 1

1. Cor. x. 1

poore

The ordinary

pooze in thy lande.

Deut. xxiii.

If thou lende a pooze bodie (saith god) thou shalt not lye downe to slepe with his pledge / but shalt deliuer hym his pledge againe whan the Sonne goeth downe / that he maye slepe in hys owne raiments / and blesse the / so shall the same be rekened vnto rightuousnes / befoze the lord thy

Psal. xliii.

God. Lord (saith David) who shall dwell in thy tabernacle? Who shall reste vppon thy holy hill? He that sweareth vnto his neighbour and disapointeth him not. He that geueth not his money vpon vsurie / and taketh no rewarde against the inno- cent.

Ecc. xliii.

If a man be Godly ande do the thinge that is equall and right / he greueth no bodie / he geueth his detter his pledge againe / he parteth his meate with the hungry / he clotheeth the naked / he ledeeth nothing vppon vsurie / he withdraueth his hand fro doing wronge / he handeth faithfully betwixt man and man. This is a rightuous man / he shall surely lye / sayth the Lord God.

Math. xxi.

Psal. xliii.

Ezech. xxi.

Thou haste receaued gftes to shew blous

foz all degrees.

32

bloude Thou hast taken vsurie ad increas
te. Thou hast oppzessed thy neighbours
by extozcion/ ande fozgotten me/sayth the
lozde God.

He that hath pirie vppon the poze/ len-
deth vnto the lozd/ and loke to hac he laieth
oute/ it shalbe paide him againe.

Psa. xix. 6

Exhortacion to Whoozemon- gers and foznicateurs.



e u The

The ordenary

Proverb. 5.
Prou. vij. 2

The lippes of an harlotte are as dyp-
ping honnycombe / and her throte is softer
then oyle. But at the last she is as bitter
as wormewoodde / ad as sharpe as a thops
edged swerde. Her fete go downe vnto de
ath / and her steppes pearse thozowe vnto
hell. She regardeth not the path of life /
so vnstedfast are her wayes that thou canst
not knowe them. Heare me therfore O
my sonne / ad departe not from the wor-
des of my mouth. Kepe thy waye farre
from her / ande come not nigh the doores
of her house. That thou imagine not at
the last (when thou hast spent thy bodye
and goodes) and then saye. Alas / why has-
ted I iurtoure: Why did my harte despise
le correction: Wherefore was not I obe-
dient vnto the voyce of my teachers / and
harkened not vnto them that enfor-
med me.

Proverb. 5.
Job. 31. 2

My sonne / why wilt thou haue plea-
sure in an harlot and embrace the bosome
of an other woman: For euerye mannes
wayes are open in the sight of the lord / ad
he pondereth all their goings.

Prou. 23. 1

The mouth of an harlot / is a vayne pit /
wherein

33
For all degrees.

Whether he falleth that the lord is angry
 wythall.

A foliſhy reſtleſſe woman full of wooz-
 des and loche one as hath no knowlege/
 ſitteth in the doores of her houſe vppon a
 ſtobbe aboue in the cite to call loche as go
 by and walke ſtraight in their wayes.

Who ſo is ignorant (ſaith ſhe) let hi come
 higher and to the vnwyle ſhe ſaith ſtolen
 waters are ſweete and the breadye that is
 ſweete raten hath a good taſte.

But they cōſider not that death is the-
 re and that her geſtes go downe to hell.

He that ſoueth harlottes / ſpendeth as
 waſte that he hath.

Turne awaye the face from a beautie
 full woman and loke not vppon the fay-
 renes of other. Many a man hath periſ-
 ſhed thowoe the beautie of women / for
 thowoe it the deſyre is kindled as it was
 a fyre.

A whoore is a depe graue and a harlot
 is a narzowe pyere. She luteeth lyke a
 thefe and thoſe that be not a ware ſhe bys-
 geth vnto her.

Let vs not committe whooredome as

The ordenary

1. Cor. x. 2 some of them dyd / and fell in one day thys
and twentie thousand.

1. Tess. iiij. The will of God is / that ye shulde abstaine from whooredome / that every one
Ephes. iij. of you shuld knowe howe to possesse hym
Toby. vi. 8 bestell in holines and honour / and not in
Rom. i. 2 the lust of concupiscence / as the heathen /
which knowe not God.

Ephes. i. 3. c Let no fylthie communication proceede
Math. xij. 5 oute of your mouth / but that which is
good / to edify withall. And greue not the
spryte of God / wherwith ye are sealed
vnto the daye of redemption.

1. Cor. 6. 18 Flee whooredome. All synnes that a man
doth / are without the bodie. But he that
committeth whooredome / synneth against
his owne bodie. Knowe ye not that your
bodie is the Temple of the holighoost?
Whome ye haue of **GD** / ande are not
your owne.

Gal. 5. 19 Adouoterers / whooremongers / fornicators
1. Cor. vi. 9 and vnclene parsons / shall not inheret
the kingdome of God.

Jerem. 2. 2 Shulde I then (saith the lord) for all
this haue mercy vpon the? Thy childre
haue forsaken me / ande swoyne by them
that

34
For all degrees.

that are no Gods. And albeit they were
bounde to me in mariage / yet they fell to
aduourrie / and haunted harlots houses.

In the despye of vnclenly luste. they a-
re become lyke the stoned horse / euery mā
reietch at his neighbours wife. Shulde I
not correct this / saith the lord? And shuld
I not be auenged of euery people that is
lyke vnto this?

Ezech. xxi
Jerem. ix.

**Exhortation vnto
Dronckardes.**



E iij

Cus

The ordenary

Job. xxi. b Mo be vnto them that ryse bp earlye
to vse them in dronkenes: ad yet at nyght
are moze suppersiuous in wine: In whose
companies are harpes and lutes / tabzet
tes and pipes. But they regard not the
wozke of the lozde / and consyder not the
operation of his handes.

Psal. liij. a Mo be vnto them that are conning me
to suppe oute wyne / and experte to sit bp
dronkenues.

Psa. xxiii. Where is wo? where is sozow? where
is strife? where is bzawling? where are
woundes without cause? where be reade
eyes? Is it not amonge those that be euer
at the wine / and seke oute where the best
is / and occupie them selues to drinke oute
goblets / glases ad cuppes? Loke not thou
bppon the wine howe read it is / ad what
colour it is i the glasse. It goeth down softe
lie / but at the last it biteth like a serpent / ad
stingerth like an Adder. And when a man
is drunk / he casteth his eyes vnto straun-
ge women / ande dothe muse bppon frow-
ward thinges.

Luk. 21. c
Rom. 13. b Take hede vnto your selues / that your
hartes be not ouerladen with excess of
eating

For all degrees.

eatling and with dꝛonkennes.

Wine is maruelous stronge and ouer
dommeth them that dꝛinke it / it deceaueth
the minde and bzingereth both the pooꝛe mā
and the kinge to dotage and vanité. Thus
doth it with the bōdman and with the free /
with the pooꝛe and riche. It taketh awaie
their vnderstanding and maketh them ca-
teles and merie / so that none of them re-
membꝛeth any heauines / dette or ductie.
It causeth also a man to thinke that the
thinge which he doth / is honest and good /
and remembꝛeth not in what auctozité he
is / and that he ought not to do soche thin-
ges. Whoe ouer whan men men are dꝛin-
kinge / they forget all frēdship / all bzother-
ly faythfulnes and loue. But as sone as
they are dꝛōken / they dꝛawe oute the swe-
arde / and will fight. And whan they are
laide downe from the wine / and so tꝛen
vp againe / they can not tell what they did.

Wine is a voluptuous thinge / and
dꝛonkennes causeth sedicion / who so de-
liteth therin / shall neuer be wyle.

We not thou a wyne bebbet / for wyne
hath destroyed many a man.

Whes

iii. Esay. 68
Prou. xx. 1

Prou. xx. 1
Eph. 5. 18

Prou. 23. 31
Eph. 5. 18

The ordenary

Whowe well content is a wise man
with a litle wine? The fyre proueth the
harder yron / euen so doth wine proue the
hartes of the proude / whan they be dzon-
ken.

eccle. xxix d
psou. xxxi.
1. Timo. 5. Wyne soberly dzonken / quickeneth the
life of man. If thou dzinkest it measuras-
bly / thou shalt be temperate. Wyne was
made from the beginnig to make me glad
(and not for dzonkennes) Wine measur-
ably dzonken / is a reioycing for the soule
and body.

But if it be dzonken with exces / it mak-
eth bitternes and sorow vnto the min-
de. Dzonkennes fylleth the minde of
the foolish / with shame and ruine / dimy-
nisheth the strength / and maketh woundes.

Eph. 5. 18

Be not dzoncken / for therein is excelle.

Exhortation vnto all synners generally.

Ezech. xliij
Isa. xliij.
4. Reg. 14.

The same soule that sinneth / shal die. The
childe shal not beare the fathers offence /
neither shal the father beare the chilles of-
fence

fōr all degrees.

ſence. But the rightuouſines of the rightu-
ous ſhalbe vppō hī ſelfe: and the wickednes ^{ii. Para. 25.} ^{Ier. 2. 13. a}
of the wicked ſhalbe vppō hī ſelfe alſo. But
if the vngodly will turne awaye from all
his ſynnes that he hath done: and kepe all
my commaundementes: and do the thin-
ge that is equall and right: doubtles he ſhall
liue ande not dye. And I will thinke no
moze vppon all his ſynnes that he did be-
foze. fōr I haue no pleaſure in the death ^{ezek. 18. b}
of a ſynner (ſaith the lord God) but rather
that he couert and lyue.

A generall exhortation vnto all men.

Thou ſhalt reſpzehend thy brother ^{Leuit. 19. 8}
whan he ſynneth: leaſt his offence come
ouer all.

Be ye all of one mynd: one ſuffer with i ^{Petr. 3. 8}
an other: loue as brethren: be pitifull: be
curteous.

Recompence not euell fōr euell: neyther
rebuke

The ordenary

rebuke for rebuke / but contrary wiser bleſe
ſe and knowe that ye are called chertor es
men that ye ſhulde be like unto of the bleſſinge.
¶ For who ſo liſteth to live / and wolde ſai
ne ſee good dayes / let him reſtraine his ſog
from euell and his lipps that they ſpea
ke no gyle. Let him reſchewe euell / ande do
good. Let him ſeke peace and enſue it. For
the eyes of the lord / are ouer the right
tuous / and his cares are open vnto
to their prayers. But the face
of the lord be holdeth
them that do
euell.

not introduced here
finis

37
A right good

ly rule howe all faithfull chri-

tians shall occupy and exercise

them selues in their daily

and night prayers.

written to a world of christians

showing the way to a more perfect

and holy life.

Luke. xxiij. Math. vj. D

Christ teacheth vs in his Gospell saying.

Pray that ye fall not into temptation.

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An ordenary

Howe a man shall behaue him
selfe in the mozning when
he ryseth.

When thou risest in the mozninge / loke
that thou with all humblenes of minde /
knele downe / ande lifting vp thy harte /
thy handes ande thyn eyes into heauen /
vnto God the father almightye / praye in
this manner.



WAL

The prayer for the morning.

Almyghtie and moost gentle God: we thanke the for the swete slepe and comfortable reſte / that thou haſt geuen vs this night. And for as moche as thou haſt commaunded by thy holy worde / that no mā ſhuld be ydle / but all waies occupied i vertuous exerciſes / euerie mā accordyng to his calling. We moſt humbly beſeche the / that thine eyes maye attend vppon vs / dayly defende vs / in ſorrowe ſuccour vs / cheriſh comforte and gouerne all our counſels / ſtudies and labours. In ſoche wiſe / that we maye ſo ſpende this daye / accordyng to thy moſt bleſſed will / without hurtynge of our neyghbour / that we maye diligentlie and warrelye eſchue and auoide all thinges that ſhulde diſpleaſe the / ſet thy alwayes befoze our eyes / liue in thy feare / and euer worke that that maye be ſoude acceptaſſe before thy diuine Maieſte / vnto the praiſe of thy moſt holpe name / thzough Jeſu Chryſt our lord. So be it.

An

An ordynary

An other prayer for the Mornyng.

Seyng that thou (O heauēly fa-
ther) art that one ande aloſe al-
mightie God/whiche art in euerie
place/beholdeſt the counſels/deuiſes and
woorkes: yea/ the very thoughtes of all
men/and geueſt to euerie one accordyng to
theyr dedes. We beſeche the that (for as
moche as thou haſte moost graciouſly
preſerued vs this nyght) we may not ſpeke
this daye/after oure owne minde and plea-
ſure (which is alwaies euell and wicked)
but earneſtly ſpeake vppon/and diligent-
ly followe thy fatherly wil/thine euerlaſtig
couſel/thy healthful worde and thy pleaſu-
re which is alwaies good/perfect and holie/
and fulfill the ſame with good harte/that
thy diuine name may alwayes be ſatified/
both nowe and euer of vs miſerable ſpit-
ners through thy deſerue be-
loved ſonne Ieſus chriſt our
lorde and Sauour

So be it.

After

To Praye.

37.

Whether that thou hast praied on this
maner (leig that we be all sinners) it shal
be expedient (if thou hast conuenient lea-
sure therunto) to confesse thy selfe on this
maner vnto God the father.

The confessyon of our synnes vnto God the father.

Almightie God ad heauenlie fa-
ther, maker of heauen and earth,
I confesse my selfe vnto the, euen
from the very harte, that I am a misera-
ble, wretched and abhominable synner.
Ande haue wickedlie transgressed all thy
holy commaundementes, and the diuine
preceptes of thy Godlie will. The synnes
(alas which I haue comitted in my flesh
against the) are so great and so excedingly
encreased, that they are no lesse innumera-
ble then the sandes of the sea. And they
thrust me downe euen as an intollerable
burden. In these wicked synnes (oh lord
God) haue I hitherto walked accordyng
to the wil of the pryncce of the world, whi-
les I dyd that that was pleasaunt to the
flesh

An ordenary

flesh ande euell lustes / thorough bayne
thoughtes / the blindnes of my harte / the
outwarde ppretence of Godlynes and fais
ned faith. This came to passe (Ah wret
che that I am) because that I dyd neuer
ærnestly stryue against the suggestiõs of
Sathan / nor the concupiscences or desys
res of the world / nor yet the lustes of my
flesh. But fylthilie obeyed them a thousand
tymes moze / than the admonicions of
thy holie spirite. O lord my God. It cas
me to passe also / that I dyd set nought by
thy Godly counsell / despised thy holie na
me / and feared thy vengeaunce and heauy
displeasure nothing at all. But what soe
uer I haue in this behalf offended thy
moost Godly maiesté / it soze repêteth me /
ãd the faulte greueth me euẽ vnto the ver
ry harte. And if it were not (o moost mer
cifull father) that thou haddest layde by
mercy in the bowelles / bloude and wound
dres of Iesus Chyist thy sonne ande our
lord / for so manie as unfainedly repent
and trulie beleue be their synnes neuer so
great and manie / I shulde see none other
waie / but throwe my selfe downe head
long

To praye

song (thzough desperation) into the bot-
 tomles pit of hell. But for as moche as
 thou haste sett thy welbeloued sonne Jes-
 us Chzist, to be our mediatour and merc-
 die stocke. And haste promised grace, merc-
 ty and forgiveness of synnes to as many
 as aske it in his name / thzough faith in
 his bloude. Therfore in this tyme of gra-
 ce and mercye, I myserable synner come
 nowe vnto the, and desire the my lord
 God, that thou wilt graunt me, thozowe
 that our lord Jesus Chzist, a right and
 true faith. And for his sake, forgive me all
 my synnes, and make me to walke dayly
 more and more in a newe harte, and in the
 frutes of the holyghoost, that I maye bet-
 terly despise all the vngodly lustes of this
 worlde, and that I maye be founde conti-
 nent, pure of liuing, temperate, good righ-
 tuous, honest, diligent in all goodnes, me-
 ke, mercifull, modest, humble and ready
 to forgive sothe as offend me, euen from
 the very harte. And so lyue all the dayes
 of my lyue accozdyng to thy dyuine wyll
 and true feare.

¶

That

An ordenary

That I maye die to the world / to all synne
and to my selfe. And with a good con-
fidence and mery harte / loke for the com-
minge of the lord / ad my sauour Iesus
Christe. To whome with the and the ho-
lyghoost / be all honour ande glozie for e-
uer and euer. So be it.

Thou mayest (if thou wilt) after thy
confession / saye the lordes prayer called
the Vater noster. And so (commending
thy selfe vnto God) fall to some honest ad
vertuous exercyse / according vnto thy cal-
ling. But what so euer thou doest / do it
with purenes of harte / and with singles-
nes of eye. Vea so do it / as though
God were present / and looked vpon
the / as vndoubtedly
he doth.

The prayer to be sayde when
thou goest to bedde.

¶ God

To Praye.

4



God the almightie lord/by whose
 le orde ande wpll the night ande
 darknes do nowe appoche/wher
 in we shal giue our selues to quiet and slep.
 We moost instauntly desyre the / that
 thou graciously receaue vs into thy cui-
 sion ande keepinge / that the prince of dar-
 knes do not hurte vs with his terzous
 and feares. And although we must slepe/
 because of oure feblenes/pet let oure harte
 f iij and

An ordenary

and minde warche vnto the. So thou bes
foze vs, and shewe vs the waye as a pillar
of fyre, that we maye followe the so well
in rest, as in busynes ande occupations
of this lyfe. And graunt that we be not
founde in thy syght, childzen of nyght and
darkenes, but of daye and lyght, thzough
Jesus Chzist our lorde. So be it.

An other Prayer.

THys our mortall body, whiche
thzough synne daylye decapeth and
diminisheth, must at the last alto-
gether perish and become earth, wherof it
is come and made, and then shall our banis-
tie, whiche we thzough our owne igno-
raunce, haue made vnto our selues, take
an ende. But moost mercifull creatour
and maker of all thinges, vouchsafe so to
bzeake, deuide and dissolue me, thy pooze
creature who am gathered, knyt and ma-
de of the, and graunt that I maye alwa-
yes haue in minde, thy dissolution, and of
whome I am knit together, hauing an e-
ye to what place I must go to thintet that
I not

To praye.

42

I, not being prepared, be no brought
without nuptiall or byrdall garment, be-
foze thy iudgement seate. For like as whē
the daye is ones past, we giue our selues
to rest, euē so must we, this life being en-
ded, rest in the death. Nothing is moze ly-
ke vnto life, then the daye, ande nothing
moze like vnto death, then the night. And
nothing so lyke the graue or sepulchre as
the couche bedde or bedsteade. Thus,
good keper and defēder frō all euell, graūt
vs, now lying in impotencie and feble-
nes, of our selues, that, throughe the, we
maye be p̄serued this night from all the
assaultes of the deuell of hell.

A M E N.

When thou goest to thy
labour or worke.

Prayer.

f iij

Dmooft

An ordenary



Deepest kinde and gentle heauens
ly father / thou knowest / and hast
also taught vs / howe great the
weakenes of mā is / so that man (without
thy Godly helpe) can do nothing. Thus
bouchsafe to sēde vs thy holie spirite / that
he may strengthen / stirre and moue our
vnderstanding and reason / in all thinges
that we this daye outwardely shall go a-
boute and take in hande / oꝝ of that we in-
uents

To Praye.

43

wardlie shall thinke oz haue in minde / to
the intent that it may all be done to the
glozie / ad to the pzooffe of our neighbour.

So be it.

Whan a man is bounde to=
wardes anye Journey.



Prayer.

This

An ordenary

THys our lyfe / most mercifull lord
de is nothing els but a pilgrimage
and thzoughfare / for we haue hers
no abyding oz dwelling place . We are co-
me from the / and we must retorne agays
ne vnto the . But amōgest oz betwene all
the trappes / assaultes / pittes and snares
which the deuell hath laide oute and spred
abzode / for vs / blinded in sinne / vouch-
safe thou / o lord Jeſu Chriſt / to leade vs
with thy righthande / for thou art a true
trustie / and ſure frende . Open our eyes
to thintēt that we miſſe not the way whi-
ch thou thy ſelfe art / but leade vs / thzough
ād by thy ſelfe / vnto the father / to the intēt
that al we may be made one with the and
him / euen lyke as thou arte one with him .

O moost mercifull lord / lyke as thou
doeſt ſende thy holy Anngels to be defen-
ders of as manye as ſerue ande pleaſe the
with a ſymple / innocent ande pure harte
by the which / they be ledde / lyke yong chil-
dzen are ledde of them which are elder and
ſtronger than they . And like as thou did-
deſt vouchſafe to ſende thyne Anngell .
Raphaell / to be a guide vnto the ſon-
ne

To praye.

we of that reuerent man Tobp / bouches
safe euen so / o lozde / to send vs the same
Angell / although we are not so woorthy /
as the same Tobp was / that he maye en-
courage and leade vs thzough that way /
whych is not pleasaunt vnto vs / but vns
to the. So be it:

When a man commeth home
or at his iourneys ende.



Thankesgeuing and prayer.

Ethans

An ordenary

Fhanke the / o heavenly father /
for thy great grace and mercy / whis
che thou haste shewed vnto me / in
going forth ad in returning oz comming
againc throug thy holy blesyng / whiche
thou geuest vnto all them that kepe thy
holy worde and do thereafter. Graunt us /
o gracious God / here / where we haue no
abiding oz dwelling place / a pure ad quiet
consciēce / throug thy sonne Iesus chzist
who is our onely rest. So be it.

For Kinges Princes
and Rulers.



To Praye.

Prayer.

Lorde of lordes Iesus Chziste /
thou art an exempe and glasse of
improur of them which gouerne
and beare rule of Realmes / countreis and
cities / whome they ought to followe / for
thou art the best and the wylest / and ther-
fore canst thou not erre / nor do any other
thinge but wel. Touchsafe with the light
of thy clerenesse and wpyth the fyre of thy lo-
ue / to kindle the hartes of al soch / as thou
thzough thy Godlye pzouidence / hast ins-
tituted and ordeined to be rulers ouer the
people / to the intent that they thzough the
as thzough or by a foregoing light / maye
see / and perceaue what is best to be done /
and fulfill the same / and that they / taking
thy alwayes for a sure marke of their eye /
do not that thinge whiche onelye semeth
good in their syght / but that which maye
be to thy honour / to our pzoffyte and to
their health and saluacion / to thintent also /
that they maye iustly and duelye minister
and execute thir offyce / geuen vnto them
of the

An ordenary
of the / so that we with them ad they wylch
ys may leade a peaceable / vertuous ande
quiet lyfe. So be it.

**For all teachers and Prea
chers of the moost holie
worde of God.**



Prayer.

Intro

46
Topraye.

D mercyfull priest, these Bishops
pe ande true good hearde Iesus
Christe vouchsafe / thzough thy
holie spirite / to strengthen all pzachers
and teachers which thou hast called ande
sent to be labourers in thy holy haruest /
foz to bzake and distribute the bzade of
thy holy worde / to thintent that they may
boldely ad earnestly set their soules in the
defce of thy holy word / ad foz their shepe /
agaist all the thzearnigs and false entres
pises of the rauening wolues ad false pro-
phetes / which go about to seduce ad bzing
vs oute of the right waye / foz their bel-
lies sake / thzough their false doctryne.

To the intent that they may so teach ad
declare vs thy holy lawes and Gods
pell / that we maye be taught
and edified / and that also thy
Godly honour may daie
ly more ande more
be magnified
therby.

Amen.

For all them which lye in the
extreme panges of death / or o-
therwyse.

An ordenary



DPytyfull Physitian arde healer
 both of soule and body / Christ Je
 su. Vouchsafe to cast thyne eyes
 vppon thy pooze synnefull creature. R.
 who lieth here captiue ad bounde with sic
 knes / turning his weakenes to thy glorie
 ad to his health. And vouchsafe good loz
 de / to send him pacient sufferaunce / that
 he maye stedfastly contynue to the ende /
 and that he maye with a true ande perfect
 faith,

47
To Praye.

sayth, fyght manfully against all tempta-
tions of the devell when he maye no
longer continue.

So be it.

**For all womē bound with
the Lordes bandes.**



Prayer.

G

good

An ordenary

GOD be harted Lord Iesu chyzist
Lyke as thou diddest comfozte ad
delyuer thy dysciples and all elec-
te and chosen holie men and women in all
their nede/ martirdome ad paines which
they suffred of the iyautes wrongfully/
and diddest also cure ande heale them of
theyz woundes/ paines and smarte/ tho-
rowe hope of the crowne of euerlastinge
lyfe. Euen so bouchsafe (thou which arte
a helper of all them that call on the in all
trouble ad nede) to deliuer this poze wea-
ke vessell/ whiche is here bounde with a
frute after thyne owne symilitude and ly-
kenes (notwithstanding that she hath de-
serued in transgressyng of thy holy com-
maundement/ to bzyng forth her chylde in
paine and woo) that she maye be made
a glad and ioyful mother/ thzough the ne-
we creature/ with good spede/ that the chil-
de maye haue name and Chyzistendo-
me/ and that the mother may
be purifyed to thy honour
and to hyz health.

So be it.

To praye.

48

Prayer.

Good father ad geuer of all good
nes/ God almightie/ we (poore se-
ly moynes of the earth) labour ad
take paines/ digge and delue/ til ad plowe/
plante and sowe/ and can do no more.
But thou onelpy mayest ande wylt geue
the encrease in due time. Therefore most
best/ p^{er} a onelpy good father ad God/ vou-
chesafe (thzough thy deuyne prouidence)
to p^{re}serue ande kepe all the frutes of the
earth/ ad suffer the same to growe and en-
crease to a perfect growth/ although
we are not worthy of it/ but for thy
names sake/ to thintent we may
p^{ro}se them to our necessitye and
sustinaunce/ with thankes-
gewing/ and alwayes to
thy glozve. So
be it.

G m

A ge-

A generall confelſſyon.

Rom. iiii.
Gene. vi.
And. iiii. b.

Lorde God almightie, father of
mercy and God of all comfort, we
thy poore creatures reſort vnto the
knoledging and confeſſing our ſelues be-
fore thy glorious maiestie, that we all are
greuous ſynners ande can of our ſelues
do nothinge but synne. ffor all our yma-
ginacions, intents and thoughtes are en-
clined and deſpoſed vnto euill from oure
youth vp. Our dampnacion cometh of
our ſelues, we of our ſelues are not able
to thinke a good thought. It is thou ons-
lie that doſt worke in vs both the will and
the dede. We are but earth and naturally
the children of wrath. We of our ſelues
are but vaine, yea, lighter then vanitie is
ſelf. We can do nothing without thee. There
is not one of vs whole, we are all vncleane,
and al our righteouſnes is but as
a ſpithy cloth. We haue no more power to
do good of our ſelf, then a blacke Moſia or
man of Indoe hath power to chaunge his ſkin,
or the Leopard his ſpottes. Now accordig
to this euill and corrupte inclination of our
natus

Osee. xlii.
ii. Coz. ii.
Philii. ii.
Gene. iii.
Ephes. ij.
Pl. l. lxiij.
John xv.
Esa. lxiiiij
Jere. xliij.

To Praye.

49

nature. so haue we liued i thought/wozd/
and dede. We haue synned / we haue offe- **Danir. ix**
ded / we haue gone backe from thy lawes
and haue not harkened vnto thy wozd.
We haue not loued the (**D**iozde our god)
with all our herre with all our soule / with
all our strength / and with all our power.
We haue bene soze trasgressours of thy cō-
maundemēts. We haue not put our who-
le trust and confydence only in the. We ha-
ue in our troubles and nede / not sought for
helpe onely in the. We haue not called one-
ly vpon thy name / but with false confidē-
ce / with vaine supersticion / and vnlawfull
orches haue we blasphemed thy name. We
haue praid and made intercessō vnto stoz-
kes and stones / and made thy creatures
our aduocates ande mediaōrs contras-
te to thy wozd. We haue reposed our
trust and affiance in our owne dedes and
in suche woakes as haue bene deuised by
mens fantasyes besydes thy scripture.
We haue wandered on vaine pylgema-
ges / offering vp money / candels ande tas-
pers to ymages and relikes / with suche li-
ke supersticion. We haue bene flothfull in
our

An ordenary

our busyness. We haue not bene feruent & diligent in doing of our dutye. Specially on such dayes as he appointed for the preaching of thy worde, we haue not plied our selues wholly to lerne it, nor occupied our tyme in praier & geuig thanks vnto the.

And as touchig the loue that we ought to haue vnto al mē and womē for thy sake we haue not beē earnest in at al times. We haue not loued our neyghbours as our selues, we haue not done as we would be done vnto, we haue bene brgētle/bnpacient/bncurteous froward / āgry & displeased. We haue reioyled in our neyghbours hurt and bene soyy of his welfare. We haue bene ledde with false doctrine & erroures frō the way of thy truth. We haue sinned with our fathers, we haue done amisse, we haue dealt wykedly. Therfore our most deare father which arte in heauen, for as muche as we haue blasphemed the, & not sought alway the glozy of thy name, graunt now that from henseforth thy name maye be sanctified ande hallowed in vs. Graunte nowe that thy kingdome maye come, and that in steade of sinne & erroure, thou ones
lye

psal. xvi.

50
Topraye.

Grace a foze meate.

Rom. xiii.

I knowe (saith the Apostle) and am full certyfied in the lozde Iesu / that ther is nothinge vncleane of it selffe / but vnto him that iudgeth it to be vncleane / to him it is vncleane. But if thy bzother be grieved ouer thy meate / the walkest thou not now after charite. Destroye not with thy meate / him for whome Chzist dyed.

Ooure father which art in. etc.

Grace a foze meate.

Rom. xiii.

Let not oure treasure therfoze be euell spokē of. For the kingdom of God is not meate and drinke / but righteousnesse and peace / and ioye in the holy Ghost.

Ooure ffather which art in. etc.

Grace a foze meate.

Meate doth not further vs vnto God. i. Coz. vii. If we eate / we shal not therfoze be the better / If we eate not / we shall not therfoze be the worse. But take hede that this your libertie be not an occasyon of fallinge to the weake.

Grace a foze meate.

God hath God created to be recea: ij. Tim. iii. ued with thākes of them which beleue and knowe the trueth. For every creature of

An ordenary

God is good, ande no hynge to be refused
that is receaved with thankesgeuing, for
it is sanctified by the worde of God and
prayer.

Oure ffather which art in heauen. etc.

Receave youre meate without grudgige/
Take hede ye neuer abuse the same/
Geue thanks to God for every thynge/
And all waye prayse his holy name.
Who so doth not, is soze to blame/
No euell ensample se that ye gyue/
Thus doth Goddes worde teache yow
to lyue.

Col. iij. Whatsoeuer ye do in worde or dede, do all
in the name of our Lord Iesu Chyzt/
geuinge thanks vnto God/
the ffather by hym.

To Praye.

51



Grace after meate.

Thanks be vnto the Mōd God al-
myghtie (moost deare ffather of heauen)
for geuinge vs oure foode in due season /
for openinge thy mercifull hande / ande
for fyllynge vs with thy plētefull bles-
singe. And we beseeche the for thy sonnes sake
Iesu Chyist / not onely to p̄serue vs al-
waye from abusynge of the same, but also
to len:

An ordenary

to lende vs thy grace/ that we may euer be
thankefull vnto the therfoze. Amen.

Grace after meate.

Thākes be vnto the M^old God als
mightie (moost deare father of heauen)
foz certifyng vs by thy blessed word/ that
all kindes of meates are cleane. And we
besech the lende vs thy grace/ that we may
alwaye thankefully receaue the same/ not
onely without supersticion or scrupulosi-
te of conscience/ but also without greuin-
ge or offendinge our bzethzen. And so to
walke in the waye of godly loue and cha-
rite/ that with oure meate we neuer des-
troye him/ for whome thy Sonne Iesus
Christ dyed as well as for vs.

Grace after meate.

Thākes be vnto the D^e God almighty
tie (moost deare father of heauen) for ope-
nyng vnto vs thy blessed worde/ whiche
is oure treasure/ oure pearle/ pee and oure
riches/ moze precious then eyther golde
or precious stone. And we besече the/
though cozpozall meate and dzinke be no
parte of thy kyngdome/ yet ozde thou vs
so in receauinge the same/ that we neuer
geue

To Praye.

52

geue occasyon of daundinge thy worde/
or offendinge the weake. Amen.

Grace after meate.

Thankes be vnto the Gloride God al-
mightie (moost deare father of heaue) for
layenge vp oure saluacion onely in thy sel-
fe / and not in anie kinde of meate. And we
beseeche the / gide vs so in the vse therof /
that we may followe such thinges as ma-
ke for peace / and wherby we may edifie o-
ne an other. And neuer to geue vnto the
weake anye occasion of fallinge from thy
worde. Amen.

Grace after meate.

Thankes be vnto the Gloride God al-
mightie (moost deare father of heauen)
for ordeininge thy creatures to be meate /
foode and sustenance vnto oure bodies /
and hast sanctified the by thy blessed word /
etc. We beseeche the / make vs so to increace
in stedfastnesse of thy faith / in perfecte
knowledge of thy trueth / and in continu-
ance of feruent praier vnto the that to vs
also they may be sanctified and holy / and
that we may euer both thankfully receaue
them / and vertuously vse the / to the good
ensample of other. amen.

Conclusyon.

Ecl. 50. b. Blessed is he that exerciseth him selfe in these thinges. And who so taketh soch to hart shalbe wyle. If he do these thinges / he shalbe strong in all. For the light of the lord leadeth him.

John. 13. b. If ye knowe these thinges / blessed are ye if ye do them.

Luke. 12. c. The seruaunt that knoweth his Lords
Jacob. 4. b. despyll and doeth it not / shalbe beaten with manie stripes.

1. John. 2. c. But he that fulfilleth the worde of God / abideth for euer.

John. 20. d. These thinges are wzitten to the intenc that we shuld beleue / that Iesus christ is the sonne of God / and that we thowowe hym / might haue life euertlasting. Which the cheifest goodnes vouchsafe to geue vnto all them that shalkepe
ther heare / see or rede this
present lytle booke.

A M E N.

Finis.

e
e
a
f
t
s
e
h

